

# The South African Outlook

MARCH 2, 1959.

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## The South African Outlook

If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.

*J. S. Mill, on Liberty.*

\* \* \* \*

### Dr. D. F. Malan.

Dr. D. F. Malan, Prime Minister of the Union from 1948 to 1954, who had been in indifferent health for some months, died in his 85th year at his home in Stellenbosch. He was born at Riebeeck West in the Cape, and graduated in Arts at Stellenbosch University, of which he was Chancellor when he died. He also graduated Master of Arts and Doctor of Divinity at the University of Utrecht in Holland. His first charge was at Heidelberg in the Transvaal but he afterwards ministered at Montagu in the Cape. In 1915 he resigned from the Church and became Editor of the newly established newspaper *Die Burger*. He became a member of Parliament in 1918. He attained cabinet rank in the Nationalist Government of General Hertzog and is remembered as an able administrator. He refused to follow Hertzog into the coalition with Smuts in the thirties and is responsible for the rebuilding of the Nationalist party which unexpectedly romped to victory in 1948. His name will always be associated with the Policy of Apartheid but it is not certain that he favoured the extreme rigidity which that policy exemplified in its more recent manifestations and it is well known that he was disappointed in the rejection of Mr. Havenga as his successor. Tributes from far and near have been paid to

his character and ability not only by his associates but by his political opponents as well.

\* \* \* \*

### A New Parliament.

His Excellency the Governor-General opened the second session of the 12th Parliament on Friday, 23rd January, 1959. Under the Premiership of Dr. Verwoerd, Minister of Native Affairs in the previous Government, several changes in the build of the Cabinet, of interest to all concerned with Native Welfare, had taken place during the recess. The duties of the former Ministry of Native Affairs are now divided between the Minister of Bantu Administration and Development and the Minister of Bantu Education, while four Deputy Ministers, one of them Deputy Minister of Bantu Administration and Development, have been appointed to assist certain of the more heavily taxed members of the Cabinet. The scheme for the government of the Bantu at the highest levels now therefore includes the two Ministers and one deputy Minister as noted, the Native Affairs Commission, the Native Affairs Department, with its Secretary and under-Secretaries, and, in the reserves, several Chief Native Commissioners.

The present session will be of very great moment for the Bantu people for it will see the further implementation of the Government policy of Apartheid, the multiplication of Bantu Authorities, with the emphasis on hereditary chieftainship, and the virtual exclusion of the elective principle in local affairs. It will also see the removal of the last vestige of the franchise remaining to the Cape Natives with the abolition of their three representatives in the House of Assembly and all representation in the Senate. As a substitute for this popular representation, the Government will attempt to maintain contact with the Bantu population through special 'ambassadors' stationed in the various ethnic groups, who will not be civil servants or members of Parliament. Then the European Universities will be closed, not only to Bantu, but to Coloured and Indian as well. For each of these two non-European groups, Bantu, and Coloured and Indian, special State Colleges will be established, and the present University College of Fort Hare, which for 43 years has been a state-aided College, predominantly for Bantu but hospitable to all non-Europeans, and which is organised on the usual South African pattern, and falls under the same governmental scheme as all the others, will become a



departmental college under the Minister of Bantu Education. It will thus be financed, at the discretion of the Minister, from the Bantu Education Fund, and probably debarred from accepting students belonging to any but a limited tribal group.

In the debate on the vote of 'no confidence' with which the session opened, the senior member representing African opinion in the House of Assembly, Mrs. Ballinger, criticised some aspects of the government programme and we print elsewhere extracts from her speech.

\* \* \* \*

### **The Minister of Bantu Administration and Development,**

according to Hansard, outlined the policy of the Government after hearing the speech of Mrs. Ballinger, as follows : " In the first place we are going to divide the Bantu groups into their ethnic units. We have in this country altogether about eight important ethnic units. We now recognize those ethnic units. We shall then ensure that the Bantu Authorities Act is applied to all the ethnic units, but with the difference that for the time being they will be divided into at least five ethnic groups. In the first place there is the Venda-Tonga group. Then there are the Xhosa-Swazi group ; the Northern Sotho groups ; the Southern Sotho and Tswana groups ; and finally the Zulu-Swazi groups. The Natives are to be divided more or less into these groups. Each of these groups will then be given their own Bantu Authorities. But the difference will then be that these Bantu Authorities will gradually be given more powers to enable them to develop into fully fledged, self-reliant groups. They are given the opportunity to develop gradually, in accordance with their ability. Special attention will be given to the development of their forms of government. Allow me to make this further contention. The Bantu is interested in self-government. He is not interested in fine-sounding schemes and pretty words. He wants to rule himself. He is proud of himself. That is the desire of human beings throughout the world, and the Bantu is no different from other people. And I go further. We are extending this ethnic grouping to include the urban dwellers as well, so that we shall have a link between the ethnic groups in the Bantu areas and the ethnic groups in the cities. This already exists in practice. I challenge all hon. members here to contradict me when I say that at least 80 percent or 90 per cent of the Native population in the locations have one or other link with their ethnic group. We have had this matter investigated by experts in most of the main locations of South Africa. The finding throughout was that at least 80 per cent and up to 90 per cent of the Natives in the locations had a link with their ethnic group, and, furthermore, a very strong link. That is why it has always been felt that an injustice is being done to the cities as a result of the fact that the

policies of the White man are destroying this link, and as a result of the fact that these Natives from the reserves simply lose all contact with the reserves when they come to the cities. I say that it is an injustice to those Natives which we want to rectify. And we go further. In those ethnic groups we are going to appoint ambassadors or representatives of the regional authorities for each group. These ambassadors, who will be headmen, can form their own councils. They can act as a liaison in those areas with their own people. They can act as a liaison with the Government and with the municipality concerned. We are not abolishing the existing councils. They will only fall away in those cases where the Bantu prefer to have these councils for themselves, and where there is also proper consultation with the municipal authorities. Hon. members, therefore, have before them this fine scheme for giving the Bantu what they have always wanted. But I now come to another important point. We have decided to appoint in each of these main ethnic groups, of which at the outset there will be at least five, a person who will have more or less the status of a High Commissioner for the Protectorates. For the moment I call him a Commissioner-General, because we have our Commissioners and Chief Commissioners, but he will be someone from outside. He will not be a member of this House or the Senate. He will be a person from outside, nor will he be allowed to hold an office under the Crown. He will be the link between those ethnic groups and the Government. He will have to reside permanently in the residential area of the ethnic group concerned, so that he can have continuous contact with them, and he will be permanently at the disposal of the Bantu population in those areas. His main task in the first place will be to act as a link between the Bantu in those areas and the Government, and in the second place to guide these people as rapidly as possible towards the establishment of a system under which they will be self-reliant and towards developing their governing bodies, so that they can rule themselves. He must also assist them to develop their own courts and to develop their own areas in the economic, social and other fields. He will be an important person, and linked to him will be the Bantu Authorities with whom he will be in continuous and close contact. I repeat that I lay down this basic premise that this development must be undertaken, and it has been proved that this is the proper method, and that this is the best method of achieving this development. I say we shall still have the Chief Native Commissioner, the Native Commissioners and the Native Affairs Commission. Those people will also be given the right to contact the Minister directly through this official, and the Minister for his part will be prepared to establish regular contact with them, particularly by means of regular conferences with each ethnic group. We are going to create a state of



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affairs which the Natives have desired for many years past, by which they will be guided towards developing these forms of government as rapidly as possible and towards serving themselves, towards recruiting the best talents of their people to the service of their own people. Mr. Speaker, if there is one thing which creates racial hatred it is the fact that the best sons and daughters of a people and the resources of her people are being skimmed off to serve the interests of another people. I can give evidence of that from my own experience. There is nothing which has embittered me so much against certain English leaders than the realization that the sons and daughters of my own people have been recruited to their service. We do not want to repeat that process here. We want to have a state of affairs which will utilize the best resources and the best brainpower of the Native population for their own national development."

\* \* \* \*

### Church-going in London

From *The Christian* of 2nd January 1959 we take this American view of London Church-going. "It is often a salutary experience to see ourselves as others see us. Dr. Charles Forbes Taylor, who with his brother Laurie, conducted a number of very successful evangelistic campaigns among London Baptist churches last winter, has contributed to the *Watchman-Examiner*, of New York, some of his impressions of British Christians and churches. He has some complimentary things to say about us. He writes: 'Evangelistically speaking, English Christians have much to commend. They know their Bibles better than we do and can lead a seeking soul to Christ with far more clarity than most American Christians of my acquaintance. The public prayers of their laymen and women are far more Scripturally intelligent and perceptive than like public prayers here. The preaching of their pastors, in the larger churches at least, is superior in content, exposition and structure to the great majority of our American preachers who seem to spend most of their time 'waiting on tables' instead of 'ministering the Word.' ' Dr. Taylor has also been impressed by the reverent attitude of worshippers, as compared with that of Americans. Also he notes, and rather surprisingly, that English Christians have a sharper sense of humour than have Americans, and respond more quickly to illustrations.

### The Lost Fear of God

On the other side of the picture, however, Dr. Taylor has tried to account for the disturbing fact that less than ten per cent of our population is found in a place of worship. He attributes this, in part at least, to a lost sense of the fear of God, which he puts down to six years of war experience, especially in the matter of air raids, when "multitudes of people slept in air-raid shelters, in basements and Underground stations;" and when hundreds of thousands of child-

ren were separated from parents, many of them never to be united. Dr. Taylor thinks that "to these people, a sermon on hell, judgment, punishment for sin, even life after death, is purely academic. . . . The fires of hell? What difference are they to incendiary bombs? The roaring of the voice of God in judgment? How does it compare with the falling walls of your home?" For our part we are by no means certain that these war-time trials were solely, or even chiefly, responsible for a lost sense of guilt and of the fear of God. The indifferent attitude of the masses of non-churchgoers was much the same before the war as now. We believe that the real reason for the drift from divine things is the growth of materialistic spirit. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life—these are the evils that keep men from God."

\* \* \* \*

**And in the Union of South Africa:** The General Secretary of the Bantu Presbyterian Church, the Rev. D. W. M. Matheson of Umtata, writing in his *Bulletin* on the Work of the Church says: "The Church as the body of Christ is the means for fulfilling His will on earth, to seek the lost. The parables of the lost sheep and the lost coin teach that He seeks until He finds. The Cross, and the parable of the Prodigal Son teach that He bears the sin and restores the sinner. How is our Church fulfilling the purpose for which it exists, seeking and bringing back the lost to Christ?

Membership figures, even where not too accurate, help to answer this question.

The figures for 1957 give an increase in membership for the year of 639. At the beginning of 1957 the membership of the Church was 37,884. As a result of a year's work by these members, the membership of the Church was increased by 639, which means that it took 59 members to bring one person to Christ—not a very encouraging picture. The picture may appear more encouraging if the number of Candidates received—1775—is considered. But the figures show that at the end of 1956 there were 3939 Candidates under instruction. By the end of the year less than half this number had been received into full communion. These figures indicate a failure on the part of the Church to fulfil the purpose for which it exists, to bring people to Christ. The membership of the Church should be increasing, not by hundreds but by thousands.

The Gospels tell us that Andrew brought his brother to Christ. The twelve disciples called blind Bartimaeus to Him, and only four persons carried the man with palsy to Christ to be healed and restored. Having been treated and restored the man would be able and willing to tell others in need how to go to Christ, and, if necessary, to help to carry them to Him.

Many men and women today, like the man with palsy, have to be carried to Christ. They require a stretcher



much stronger than any material one. The stretcher on which they have to be carried is the unfailing love, consideration, humility, patience, sympathy, and sincerity of Church members in everyday life. If the stretcher breaks or is dropped, those being carried will be further injured—not helped—and become a reflection on the Church and its Lord.

Lest we grow weary with burdens we have at times to carry, we have to "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."

\* \* \* \*

### The Scots Church in Paris

The new Scots Kirk in Paris will soon be completed and arrangements are being made for the dedication of the Church in the Spring of next year. Although the minister, Rev. Dr. Donald C. Caskie, O.B.E., has received a tempting invitation to Canada, all expenses paid, to take part in a Television programme, "Front Page Challenge," he has not been able to accept the invitation as he is so busy with the various arrangements.

Over forty chairs have already been given for the new Church. The price of each chair with the donor's inscription on it has been fixed at £5 and the Rev. Dr. A. King, 121 George Street, Edinburgh, has received a number of donations for this purpose. Some of the chairs have been given in memory of a relative or friend, others by Women's Guild branches, Councils and an Edinburgh School.

Among the gifts already received for the Church in Paris, are six flags; the Tricolour; the Stars and Stripes; the Union Jack; The St. Andrew's Cross; the Divisional flag of the 51st Highland Infantry Division and the Divisional flag of the 52nd Lowland Infantry Division. A senior serving Territorial Army officer from each Division will attend the opening and dedication of the new Scots Church in Paris, and personally hand over the Divisional flags.

Dr. Caskie's book, *The Tartan Pimpernel*, is now in its fifth edition and was on a list of the ten best sellers in Scotland this year. The book has been translated into French and Dutch.

\* \* \* \*

### African School progress in Southern Rhodesia.

Encouraging news has been received of advances in Southern Rhodesia. New schemes for the standards and revised syllabuses have been completed. Text books have now been provided for all stages and subjects of the Primary School. There are two vernaculars in use and a series of readers in Shona is now available for all classes up to Standard VI and a similar and parallel series in Sindebele is well on the way. There has been a great expansion in Teacher-Training and it is hoped that within 4 or 5 years

all untrained teachers will have been replaced. A big expansion has taken place in secondary schools and is likely to continue to grow. This year there will be 10 centres at which pupils will be able to take the Cambridge School Certificate at Form IV level. A big development contemplated is the establishment in Bulawayo of a Technical Teacher Training College in which selected candidates of higher academic ability will be trained as craftsmen in various trades. They will take the City and Guilds Final Examination after four years of study and then spend a fifth year on the City and Guilds Instructors' Course. We congratulate the Director and his staff on this encouraging record and prospect.

\* \* \* \*

### Police Careers.

We have all been amused by the tale of the little English boy who was distressed by bad marks for his sums and 'phoned the police station to see what could be done about it. Our own police have equally curious calls upon their services as we learn from this account of the career of Sergeant Stephanus Petrus Naude, station commander at the West Bank Location, East London, who has retired after 31 years' service. We are glad to republish this account which appeared in the East London *Daily Dispatch* of 31st January. "A giant among men, turning the scales at 294 lb, and 6 ft. 6 tall, Sergeant Naude has been given the Native nickname of Rwezizulu (Skyscraper).

Born in the Peddie district, for 26 years he has been stationed at the West Bank Location for 22 years as station commander.

He speaks, reads and writes Xhosa fluently. He played cricket in an Eastern Province XI in 1924 and for the Free State in 1926.

During his long term of service now coming to an end, Sergeant Naude has earned a reputation it would be hard to equal. His 8,000 charges in the West Bank Location have learned to regard him not as a stern policeman, but as their friend, father-confessor and the uncrowned king of the location. Estranged husbands and wives run to him to have their difficulties straightened out. More than once he has been called to pray at death-beds. He has even preached in their church.

Mrs. Naude, who for 20 years was a special matron in charge of the women in the police cells, has been a constant help to her husband.

Sergeant Naude modestly attributes his success to the big majority of law-abiding citizens in the location who have always stood loyally behind law and order. "He says: 'I believe Natives should be firmly, but justly treated. They should never be spoken to harshly nor assaulted. They respond wonderfully to kindness. I have never needed to carry a revolver, nor have I ever handcuffed a man.'"



Asked how he managed without handcuffs, the sergeant said, "I just say, 'Come along with me' and they come."

\* \* \* \*

Another notable instance of a fine police career is also recorded in the East London *Daily Dispatch* of the 9th February from their Umtata correspondent: "First-Class sergeant J. J. K. de Kock retired last night after 36 year's service in the South African Police. Born in Komgha 59 years ago, Sergeant de Kock joined the S.A.P at the age of 23 and was posted to Umtata from the Pretoria Depot (now known as the Police Training College) in 1923.

He has been stationed there for the past 35 years. Promoted to Second-Class Sergeant in 1931 and to First-Class Sergeant in 1937, he has also served at various times as charge-office sergeant, public prosecutor, and station commander. He reads, writes and speaks Xhosa fluently.

He has not had a blot on his career and he holds the Police Good Service Medal, the African Service Medal and last night received an exemplary discharge certificate from the Commissioner of Police.

About 50 people attended a farewell party in his honour at the Police camp."

\* \* \* \*

#### Oversea Service.

An interesting development that has recently taken place in Britain is the incorporation of Oversea Service as an Independent non-profit-making Company with two main activities. The first of these is the running of short introductory courses for men and women going out from Britain to East, West and Central Africa, the Middle East, India, Pakistan, South-East Asia, Latin America and the Caribbean. Each course is normally of about a week's duration and is directed specially to giving information about the region to which the student is going by persons who are familiar with it and with the conditions which newcomers coming fresh to an area need to know to avoid the pitfalls that lie in wait for the unwary. Many large firms with interests abroad are now making use of the Service for preliminary training for their agents. These include Banks, Engineering and other firms, Government Departments of Agriculture and Forestry, Education and Administration. The second function undertaken by the Service is the organization of conferences for people who already have experience abroad. These are held at various centres and provide a forum for well-informed and up-to-date discussion and re-assessment of the problems with which the introductory courses are concerned, and for the exchange of ideas and pooling of experience. The Board of Governors includes an impressive number of experienced administrators and others with service in most parts of the Commonwealth. The inclusive fees are moderate and the tuition centres attractive. The Headquarters are at Moor Park College, Farnham, Surrey, England.

## RHODES UNIVERSITY: FACULTY OF DIVINITY

IN South Africa there are faculties of Divinity at Stellenbosch, Potchefstroom and Pretoria Universities for Afrikaans-speaking students. Indeed at Pretoria there are two distinct faculties, each with a complete staff serving two divisions of the Dutch Churches. For English-speaking students there is only one such faculty, that founded ten years ago at Rhodes University. This represents a co-operative effort of the University with the four churches, Anglican, Congregational, Methodist and Presbyterian. Till now the Department of Divinity has been staffed by a Professor, two Senior Lecturers and several part-time lecturers. Plans are on foot to bring the staff at Rhodes into line with the other Divinity faculties and this will necessitate the establishment of two, and eventually at least three, additional chairs.

From the Report of the Dean for 1957-58 we learn that there are now 57 Divinity students studying for the ministry of the Congregational, Methodist and Presbyterian churches with, in addition, three Anglican students reading for degrees, and seven others taking courses in systematic theology. Last year a post-graduate student, the Rev. P. B. Hinchliff, was awarded the Ph.D. degree in Divinity and four others gained the B.D. Five students were awarded the B.A. Degree with Divinity majors and two others gained a diploma in theology. The Psalmist says that the Lord taketh not pleasure in the legs of a man but we are sure that he would have revised this opinion had he known divinity student R. H. Kelly, who, besides excelling in studies, gained signal distinction in athletics, being the Rhodes champion for cross-country, the half-mile, the mile and the three miles, and also the Eastern Province Mile Champion!

Professor Maxwell and his staff are to be congratulated on the success that is attending the labours of the Department, and the Churches co-operating with the university on the support they have given it in the past and which they are proposing to enlarge in the future. A.K.

The old Gwali Mission house and church, which stands on the farm, Douglassdale, owned by Mr. L. Cloete, was unfortunately destroyed by fire one day last week, and completely burnt out, only the walls and a small room remained. The place was used by Mr. Cloete for storing lucerne, and was invaded by hornets, and it was during the attempt to smoke them out that the place caught fire, and before long the whole building was ablaze, despite attempts to extinguish the fire. The old mission house was the refuge of many of the early settlers of the Tyumie Valley, especially at the time of the Woburn Massacre and could be classed as an historical monument. *Alice Times.*



## Mrs. Ballinger Criticises the Government's Policy

*Extracts from a speech by Mrs. Margaret Ballinger, M.P. during the course of the no-confidence debate in the House of Assembly.*

THE motion of the leader of the Opposition was: "That this House, in accordance with the opinion of the majority of the people of South Africa, has no confidence in the Government." To this Mrs. Ballinger moved an amendment to add at the end "because (1) by its race policy it is undermining the economic life of the country, denying to the African population all hope of political emancipation and destroying the foundations of political stability in the country; (2) by its nationalist claims, it cuts at the roots of national unity; and (3) by the methods by which it pursues its ends, and the propaganda with which it seeks to justify its policies, it exposes us to the contempt and ridicule of the nations of the world." In the course of her speech she said: "Just a little over a month ago the hon. the Prime Minister, on the occasion of the Day of the Covenant, when leading Nationalist politicians were making Stryddag speeches at all the focal points in their constituencies, told his audience that South Africa today was facing a crisis, the greatest crisis in its history, greater than the crisis it had faced on the famous day he was celebrating. Now the idea that White civilization is in danger in South Africa is not a new one to the Prime Minister. It has been his stock-in-trade for a considerable time; and with some justification. But there seemed to me from the Press reports to be a certain sense of urgency in the Prime Minister's use of this theme on this occasion, which I thought was possibly derived from the events that had been falling on top of one another with such alarming rapidity in Africa. There was a sense of urgency, I thought, about the Prime Minister's contention on that occasion which suggested that when he came to this House on this occasion, the first opportunity when he would speak to this House as the Prime Minister in terms of policy for the country as a whole, he would have something to show us as to the policy with which he was prepared to meet this crisis which he felt was menacing us so seriously. Well, I must say that what happened yesterday was to me more than a disappointment; it was a source of very great anxiety and depression. For one and three-quarter hours we listened to the Prime Minister telling us what he has told us so often before, that South Africa's economy is sound and that South Africa's race policies are safe in the hands of the National Party, on the lines of the policies that he was expounding to us during all the years he was Minister of Native Affairs. For one and three-quarter hours, the Prime Minister treated us to the sort of illogicalities, confused thinking and retreat from reality which we have learnt to expect from him as Minister of Native Affairs, but

in the circumstances of today and in the position he now holds, we could have hoped for something better. Sir, I ended yesterday afternoon not only weary but anxious and depressed, because I too believe that South Africa today is facing the greatest crisis in its history. I believe that South Africa today is in a very dangerous position indeed and that it calls for confident, intelligent and clear-thinking leadership if we are to survive. Events in Africa have been following upon one another with a rapidity which is absolutely staggering. The whole face of Africa is changing, not in years but in months. These last few months have shown us that we are facing an entirely new life on this continent. We belong to this continent and cannot isolate ourselves from it. New forces are being released on this continent with which we must make accommodation or fail to meet the crisis the Prime Minister talks about. These new forces are forces of nationalism. Black Africans are emerging all over the continent in positions of political power, which creates for us problems of accommodation of the most vital importance. They are of importance to us, not only for economic reasons but also for national reasons. We have got to make accommodation with these forces or, in my submission, cease to be the South Africa which we ourselves have helped to build, which we love and which we hope to go on enjoying. But the thing that bothers me is that not only is there nothing new in what the hon. the Prime Minister has told us this Session—except, of course, his intention to abolish Native representation in this House, and that is only new in time and not in intention. However, I will have a word or two to say about that later. But now we are not only getting the same old stuff all over again by the hon. the Prime Minister about how he is planning for a separation of the African and European populations in such a way that each shall have justice in its own area, but, apparently impressed by recent developments immediately to the north of us and somewhat anxious about them, he is endeavouring to support his thesis by equating his own actions to those of Great Britain in regard to Basutoland. I think it is bad enough to have a policy, the justice of which nobody can see, not even his own side, but, as a good South African, I think that it is terribly sickening to have that supported by the sort of arguments which expose us to the ridicule of even moderately well-educated people. This situation is really becoming quite absurd. In fact it is so silly that one would not expect that it was necessary to discuss the matter at all.

I want to deal with this proposition which the hon. the Prime Minister is putting up to the effect that he is doing in our Native territories in South Africa and to the Native people what Britain is doing for the Basuto in Basutoland,



and what other people are doing for their territories in Africa. I am not going to refer in detail to what the hon. the Prime Minister has, I hope, read for himself in regard to the Belgian policy; and so far as French policy is concerned, he must surely have read the numerous and important statements made by General de Gaulle in regard to the French territories. And we all know what is happening in Nigeria and we know what is happening in East Africa. But the hon. the Prime Minister has chosen to use as a parallel Britain's relationship with Basutoland. I do not want to repeat all the arguments put up by the hon. the Leader of the Opposition in this regard during his speech yesterday but if I do repeat some of those arguments, I do not offer any apologies for so doing. It is quite obvious that, in spite of the absurdity of this proposition, it has to be talked about a lot before it can be got into the heads of the National Party that they are merely making us look absurd in the eyes of the world with this argument. The hon. the Leader of the Opposition pointed out that Basutoland's relationship to the Imperial Government is not the relationship of our African population to ourselves—or vice versa; our relationship to our African population is not an imperialistic relationship. But in fact, our African population are not our colonial subjects—they are our fellow citizens. Britain has not built her economic system on the day-to-day work of her colonial subjects, she has built it on her own working class. The parallel to our African population in South Africa is the working class of Britain, not the Basutos. And if you want any more proof of that I would urge hon. members not to forget too soon the Tomlinson Commission. Just have a look at the figures and the report which supports those figures in which they deal with the dependence of South African industry on African labour. Agriculture, they say, is predominantly dependent on African labour; our mining industry is predominantly dependent on African labour; our secondary industries are predominantly dependent on African labour. In other words, the Africans are our working-class population, they are not our colonial subjects.

The second point which was made by the Leader of the Opposition and which I also wish to underline is that in any case, Britain's colonial subjects can always go to Britain and in Britain they can acquire full political rights as well as economic and social rights in that country. But here we propose to maintain 6,000,000 Africans, supporting our economic position, without any political or social or economic rights at all. These are two obvious and ridiculous fallacies implicit in this proposition. But there are others. Let us get down to the situation of what our African population has been given. How can the hon. the Prime Minister try to tell this country that what has been given to Basutoland is what is being given to the Africans

in South Africa? It is absolutely untrue. What the Basutos have been given and what they are in the process of getting are political rights on the basis of elected councils in Basutoland.

The Prime Minister: Only partially.

Mrs. Ballinger: But they are getting elected councils now. The hon. the Prime Minister cannot deny that.

The Prime Minister: Only partially.

Mrs. Ballinger: Very well, they are getting councils which are partially elected; I will concede that to the hon. the Prime Minister. They are getting councils which are partially elected, but they are getting powers in those councils on the basis of constitutions drawn up at their request and accepted by them. The hon. the Prime Minister must not try to bluff on this case. He knows and we know that our people are not being given elected councils; they are being given nominated councils. The elected element was wiped out by the Prime Minister. He has made a mild concession in the Transkei but kept the ultimate control so that even the elected members there can only hold their seats if the Native Affairs Department agrees. That is the first thing to note. The second point is this: What consultation has there been with the African people? What is there comparable to the consultation, the initiation of demands by the Basutos and the resultant consultations which have been the basis of the Basuto constitution? We got the answer from the hon. the Minister for Bantu Development yesterday. He was asked whether anybody, any African, had been consulted about this system. In the most emphatic terms he said: "No, this had been decided at elections." In other words it had been decided by the European electorate and no African had been consulted, and he said that he had no intention of consulting any Africans about it. Here are the obvious fallacies which anybody might have seen for themselves. But there is an additional point. The hon. the Minister goes on and says "Why can Britain do what we are not allowed to do? She can establish a Bantustan in South Africa, but we are not to be allowed to establish a Bantustan in South Africa." But who is the person who has refused to establish a Bantustan? The Prime Minister himself. He was challenged for years on this business of establishing a Bantustan and he definitely said no. He said: "No Bantustans here." In any case, let us have a look at the Bantustan position.

The Tomlinson Commission was asked to investigate the whole position and even they did not promise a Bantustan. What they did say was this—"Save for a few blocs like the Transkei and Vendlan, the Bantu areas are so scattered that they form no foundation for community growth. Even if the potentiality of the existing fragmentary areas is such that it can provide the entire Bantu population with a means of living, this fragmentation can



result in nothing else than a supplementary growth attached to the European community. In other words, the physical material situation of our Native area in the Union bears no comparison with the position of Basutoland. There is no foundation upon which Bantustan could be achieved even if it were accepted that it should be done.

The Africans have given their answer to this apartheid proposition but, of course, nobody ever listens to them. They have said: "If you want apartheid, if you want separation, then let us have it. Give us half of South Africa. Give us the eastern half of South Africa. Give us some of the developed resources of South Africa because we have helped to develop them."

After recounting the history of the failure of the Native Representative Council which Mrs Ballinger attributed to its lack of powers as a purely advisory body she concluded at the expiration of the time limit:

"On the strength of this history I am fully justified in saying that the course which South Africa has pursued during the last 10 years has been one of steady retreat on

the democratic front as far as the African population is concerned. To suggest now that to abolish this meagre representation that the Africans have in this house is to take them a step on the road to political emancipation—that is such lunatic thinking that I do not begin to know how to deal with it. The rest of the world, and particularly the rest of Africa, is, in my submission, absolutely entitled to believe that the African population in South Africa are being given no hope of political emancipation at all. Of course, I have not even begun to talk about the urban areas, and the absurdity of thinking that it is possible to leave millions of people in the so-called European areas without any rights at all. This is the point on which I wish to end: The real tragedy of the situation is that while in Africa outside the Union it seems immensely difficult, and looks as if it might prove impossible for multi-racial states to emerge on a happy and contented basis, I genuinely believe that this is the one multi-racial country in Africa where a happy accommodation can still be made with our African population."

## A Dale in Arcady

### EARLY DAYS AT FORT HARE

THE Executive Committee of the proposed Inter-State Native College, as the Fort Hare project was originally called, had acquired by means of funds contributed in response to appeals, the six bungalows that comprised the tiny hamlet of Fort Hare, one or two of them dating from days not long after the military had taken their departure. These houses were strung out on the eastern bank of the Tyumie river, along the road leading from Alice to King William's Town. Although frequently repaired and added to, and sometimes remodelled, they are still in use as staff houses. When the College was opened in 1916 they had been tenanted for some years by Europeans who had enjoyed large gardens and the use of a small commonage. These were served by a furrow led out some distance up the valley from the river. This in the local tradition had been engineered by General Colley when stationed as a C.M.R. officer in the area. The Executive Committee of the Council, in preparation for the coming of students and staff, had adapted one of the six bungalows to serve as a hostel, had equipped one other as class-rooms, and assigned a third for the use of the Principal. The tenants of the remaining three were in the meantime left undisturbed. Adjoining the Fort Hare hamlet were some 400 acres of veld, enclosing what remained, after sixty years, of the military station. This had been part of a mission grant to the Free Church of Scotland which the successors of that body were now contributing as the site of the new College.

These temporary buildings seemed adequate for the time being for the score of students and the tiny staff. The bungalow set aside for teaching had three classrooms of average capacity and several other small rooms of varying size. The smallest of these, formerly the pantry, housed the typewriters of the commercial course, upon which the expectations of a few students were keenly bent. The former kitchen, which was reputed to have been the canteen of the Fort, seemed predestined to be the science laboratory, as attached to it was a storeroom. The beginnings of the library were accommodated in another tiny apartment. Blackboards, tables, chairs, etc., had been supplied by the Lovedale Carpentry Department whose head at that time was Mr. Tom Gibb, a former pupil of George Watson's, Edinburgh. Individual desks, strongly made as was indeed necessary for hefty fellows, had also been supplied from the same workshop.

The "College" bungalow was surrounded by a large garden, the most prominent feature of which was a cluster of several well-grown Syringa trees. Under these, whenever the weather was favourable, which it generally was in the bright sunshine of Eastern Province winters, it was our habit to hold our classes, each student 'walking out' his desk from the one-storeyed bungalow. There were no interior arrangements for heating, South African country houses at that time in the eastern Cape not being over-well furnished with fireplaces. It was therefore a delight to remove from the at-times rather chilly interior into the



bright, warm, winter sunshine under the trees. Here, with some of the most eager students I have known, we made a set-to on the prescribed syllabuses for matriculation and other public examinations. As I had but lately left the mirk of an approaching British winter, my earliest reaction to the new environment was one of wonder that school buildings were necessary at all in such a fine climate, and I toyed with the idea of a classroom open on one side to the sky and revolving on a pivot, following the sun and avoiding the wind. A plan of this sort seemed ideal for a small school or private study, such as even in Britain George Bernard Shaw had constructed for himself. I do not recollect any happier working days than those of the winters of the eastern Cape, under the trees in this Fort Hare garden, with a bunch of friendly dark faces around, keenly alive to learn as much as possible of the work set by the august matriculation board for an examination still many months ahead.

One of the fundamental principles that we proposed to adopt in any curriculum for our Bantu students was that, as far as possible, we should employ their own language, literature and history, as elements in their education. This was not initially over-welcome to them, for each of them was confident that he knew all there was to be known about his own tongue, and the ways of his own people. Nor was it an easy plan to carry out for, even in the small number of students enrolled, no fewer than three distinct Bantu

languages, Xhosa, Zulu and Sotho, were represented. Fortunately, however, my colleague, Mr. Jabavu, was familiar with all of these, and so, by a combination of class-teaching and individual coaching we ensured that each Bantu student studied his own language at least to matriculation stage. Four main Bantu languages had been included in the programme of the Joint Matriculation Board and had been taken by a few European school boys, but by so few that there was a proposal to excise these languages from the curriculum. This would not have suited us at all and so the College Council sent a deputation to Pretoria to interview the Joint Matriculation Board. We were successful in securing the retention of four vernaculars in the curriculum, where they remain till this day. In time, Mr. Jabavu was able to wean the students from the idea that they had nothing to learn of their own language, and latterly, with the encouragement of the then University of South Africa, these languages, with other Bantu Studies which were added, were carried through to the B.A. and M.A. stages. To-day few Arts students among the Bantu leave College without including one or more of these disciplines in their curriculum. Several of these early students are now themselves adding to the literature of their mother tongues, and a few have even suffered the fate of Virgil and Horace in supplying pabulum for school-boys and texts for examinations, of which more anon.

ALEXANDER KERR.

## God's Fellow workers

*An address to First Year Students in Teacher-Training Colleges by the Rev. Professor W. R. Forrester, D.D., formerly of St. Mary's College, University of St. Andrews. With acknowledgements to the Journal of the Institute of Education of Durham University.*

“**L**EARNING without God,” runs the Charter of Yale University, “is but husky provender.” “Educate men without religion,” said the great Duke of Wellington, “and you make them but clever devils.” In those days when men spoke of education they meant the inculcation of the 3 R's, but now education is an infinitely more powerful moral and social influence than it was then, for the methods of approach to the child, a subtler knowledge of psychology and much greater resources of skill and equipment in educational practice have increased enormously the power to mould the character of the child, as well as to instil into his mind and memory stores of marketable and examinable information. No-one nowadays believes that religion can be added like a fourth R to the curriculum by putting in a period of religious instruction. We are wiser than that, or at least we think we are. Some people say we are no longer teaching the three R's satisfactorily. I have even met a teacher who could not tell me what the

three R's were! But no-one in their senses now believes that religion can be treated as a specialist department in a curriculum where it may or may not be chosen as an option. That may or may not be true of Scripture as an examinable subject, but you can't add religion to life as you would add a new room to a house. It must permeate and transform the whole of life or it cannot correctly be described as religion at all. Religion is not the memorising of a creed, though the profession of a creed may be an important and even essential element in full-fledged religion. Religion is a quality of life, or if you prefer it, an attitude to life, because it involves an attitude of faith, worship and obedience towards God.

*Reverence for truth is at the heart of all true education*, indeed, it is reverence for truth that distinguishes education from mere propaganda. But reverence for truth is also at the heart of all true religion. Did not our Lord describe Himself as “the Way, the Truth, and the Life?” There is something quite definitely though not always explicitly religious in the single-minded research of the scientist and the speculation of the philosopher, and when we come to the historian, does he not interpret for us the behaviour of human nature in a way that reveals what he believes human



nature to be? The Bible tells us that *in the beginning man was made in the image of God*, a supreme prophetic truth that remains true whether we believe Genesis to be literal historic fact or inspired vision into the nature of God's purposes for man.

You won't go far in a Training College before you are told that *respect for the personality of the child is at the root of all true education*. Indeed I would say this respect is also a mark which distinguishes education from propaganda, for propaganda seeks to exploit and mould the child for some preconceived social purpose which will reduce him to terms of his social function, often construed in economic terms. This is an age of plans, and realising what has happened to an unplanned world we must see the urgent need for plans. *But man is more than plan*. If you had been born north of the Border fifty years ago you would have had to learn the Westminster Shorter Catechism in the Day School. Its first question is "What is man's chief end?" and the answer: "Man's chief end is to glorify God and to enjoy Him for ever."

Put these two great truths of religion together—that man is made in the image of God and that his chief end is to glorify God and to enjoy Him for ever—and you get the makings of a philosophy of education that will give our educational processes direction and purpose, a dynamic and a motive, and at the same time will emancipate education from the totalitarian pressures that seek to reduce it to the level of propaganda. You can't treat children as plastic instruments of impersonal State plans if you believe them to be the children of God made in His image, and destined by God not to be mere produce or tools of the State, but in philosophical language each to be treated as an end in himself, never a mere means of the ends of others.

In the light of this, turn back to the Scripture Lesson that was read today from 1 Cor., 3. It is a difficult passage, for the Apostle Paul delights in mixing his metaphors when he gets excited in his argument. *We are the Temple of God in which His Spirit dwells, We are His fellow-workers*. We are building on a foundation already laid by Christ. When we accept this call from God to rise up and help Him to make the world what it ought to be, God puts all His resources at our disposal. "All things are yours, for you are Christ's, and Christ is God's."

As you begin your training to be teachers, you will sometimes hear it described as "vocational training" by people who have little idea of what a vocation is or at least is meant to be, *a call from God to men and women made in His image to share in His creative and redeeming purposes in the world*. That is why you are beginning your preparation for teaching the young with this solemn act of dedication in response to the call of God.

Religious instruction is now entrenched by statute in the

curriculum of all our public schools. Why is this? We recognise in this country that education can never be a self-sufficient end in itself, but it is a preparation for and an introduction to a kind of life. I can remember how in the early years of this century the Prussian system of education was looked upon with admiration because of its ruthless efficiency in producing docile and hard-working citizens who put the State above all private personal aims. We have seen how that system of education was perverted to become the almost omnipotent instrument of fascist ideology. We have also seen how educational skills and techniques can indoctrinate the young with Communist ideology. In neither case does the system of education foster the growth of a responsible society with the civil and religious liberty of the individual citizens as persons. These ideologies ultimately enslave men whereas the Christian faith emancipates and enables us in the community to keep the balance between order and liberty. It is your high privilege as teachers to put the young into possession of their Christian heritage, so that they will grow up in these days of disturbance and anxiety as those who have struck their roots deep into a spiritual soil enriched by centuries of Christian civilisation and Christian culture. There is more in our religion than in any form of civilisation or culture and there is much in our Western civilisation and culture that is imperfectly Christian, *but* the roots of our civilisation are deep in the Christian religion, and children brought up without striking their roots deep into that soil are spiritual orphans, disinherited of what is or should be their birthright. Remember that the children of today are the citizens of tomorrow, and an uneducated democracy is a multiplied tyranny. One of the chief dangers of our time is that all the new resources of psychological insight and educational techniques should be put into the hands of teachers who have no sense of vocation, blind leaders of those who cannot yet see, who cannot make of their pupils more than skilful spiritually-displaced persons, wandering about in a demon-ridden world because they have lost their way to the City of God.

But I hear someone say: "I don't mean to teach Scripture anyway, but maths. or English literature, or Latin or modern languages. What difference does it make whether I have a sense of vocation or no when I am teaching arithmetic? The multiplication table remains the same and figures add up or subtract in the same way. All a teacher needs is skill and knowledge. Religion simply makes no difference." Well, you're wrong. A wise old teacher was asked what he taught and he answered, "I teach boys." In every language I know the verb "to teach" governs two accusatives or an accusative and a dative. The old man really taught boys Latin or Latin to boys, if you prefer to put it that way. A great preacher once defined preaching as the transmission of truth through personality.



There is a fundamental difference between preaching and teaching, *but teaching is also the transmission of truth through personality*, so that the character of the teacher is of crucial importance, whatever the special subject he teaches. A teacher of maths. may be a skilful teacher and yet succeed only in creating in his pupils a loathing of what has been described as "the low cunning of algebra," or he may inspire them with a reverent enthusiasm for the discovery of truth.

Every second day someone tells us what is wrong with the teaching profession, with our educational system, with the set-up of our schools, with the follow-up of education in later life. We in the Universities are very much distressed at the unwillingness of so many earnest and able students to consider teaching as their life work. There is no doubt the teaching profession and education in general are passing through pretty critical times. It would have been strange if they were not, the spiritual state of the world and of our own land being what they are. There would be a certain irony in the situation if within a hundred years of the institution of our system of universal public education the teaching profession had emancipated itself from religious tests and clerical control only to become subject to political tests and political control. The professional autonomy of the teaching profession is the concern

not merely of the teachers but of the whole community. This is a subject which perhaps is too dangerous to pursue further in this place. But the autonomy of the teaching profession depends upon the integrity of the teachers, who are entrusted by the parents and by the community with such high and holy responsibilities. My own impression is that many of our best young folks refuse to enter the teaching profession because they have been brought into daily contact in their own school days with teachers who have little or no sense of vocation, who have lost their ideals, and have in consequence become disgruntled in middle-age and put their pupils off. A teacher with a sense of vocation can lead and should lead a spiritually rich and satisfying life, even under the handicaps that affect teachers today. For we are fellow-workers with God in putting these His children in possession of their heritage of faith and duty, of truth and liberty—for it is the truth that makes men free—of wisdom and skill to make available for the community and for the world the stores of knowledge and power that God has revealed so abundantly to our age. For we human beings can possess our possessions only when we acknowledge ourselves to be the stewards of God. All things are ours when we are Christ's, for Christ is God's.

## Uganda to Cairo by the Nile Route

EXTRACTS FROM A TRAVEL DIARY (CONTINUED)

By S. H. H. Wright O.B.E., B.Sc., A.M.I. Struct. E.

Friday, May 29th. 1946

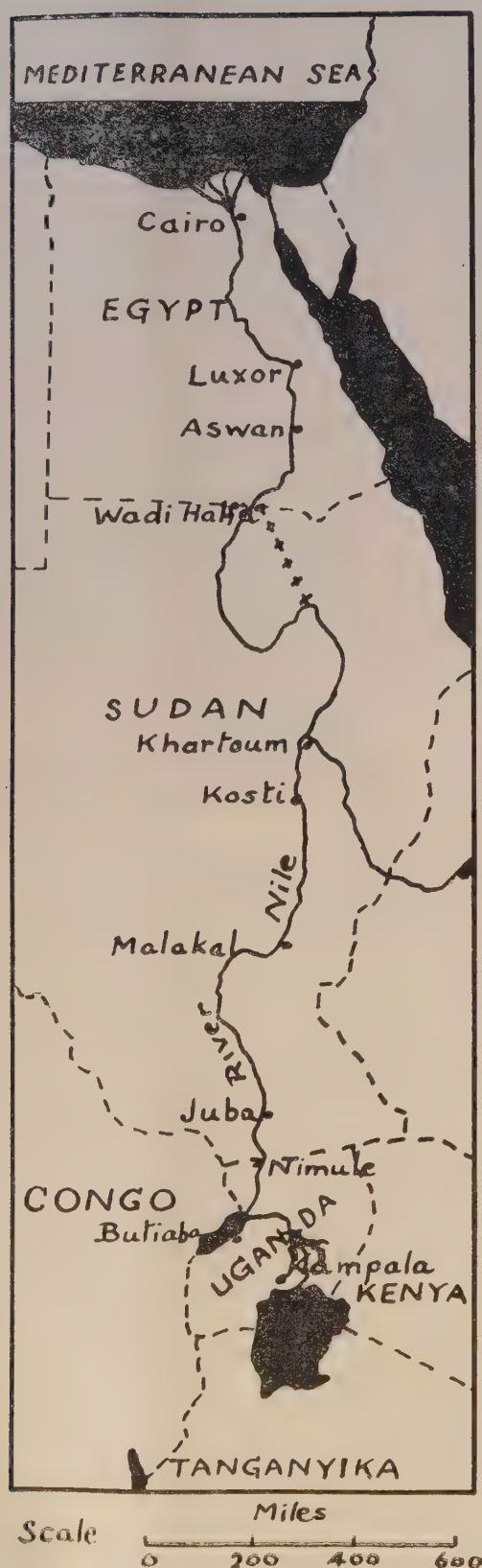
IN spite of the heat which was considerable, we slept very well thanks to the fan and the through draught, and awoke to a glorious morning as cool as could be desired. Before breakfast we had reached Rhino Camp where we were losing some of our friendly party, an elderly army officer and his wife and her mother travelling from India to stay with their son who is an A.D.C. at Arua, West Nile. He had come down by car to meet them and after the reunited family had had breakfast together on the boat, we waved them off on the last 60 miles by road of their long journey. The manager of the cotton ginnery at Rhino Camp was an old Kampala acquaintance, and I think he really *was* the last Uganda resident to bid us farewell.

The rest of the day was most exciting for we saw the big game that we hoped to and more so. Altogether we saw over 100 elephants, so many hippos that we lost count and some large sized crocodiles. The river is not very wide and the elephants were mostly close to the bank so we had very good views of them. One herd of about 8 were all walking in single file parallel to the river and looked just

like a line of those ebony elephants one sees on mantelpieces!! But the best view was in the afternoon when we sighted a herd of about 10, strewn across the river itself, thoroughly enjoying a cool bathe. Unfortunately they became aware of the intrusion upon their toilet a little too early, and made hurriedly for the more respectable privacy of the long grass, the big males urging on their obstreperous offspring with trunk and tusks. Once on dry land they did an elephantine scramble away from the river, and then, at a safe distance, turned about trumpeting their annoyance with waving trunks and flapping ears. Simultaneously a family of hippos with all their in-laws who had been visiting on dry land, splashed back into, for them, the greater safety of the cool river, and eyed us unwinkingly with just nostrils, eyes and ears above water level. It was an excellent five minutes not to be forgotten.

Later we reached Laropi where is the fuelling station of the B.O.A.C. It is also a ferry point connecting the two sub-districts of East and West Madi, which we have used more than once. Last time we were there, I





had the shock of my life for an Empire flying boat came taxiing along the water preparing to take off and was just hidden from us by the papyrus fringing the river. We had just got our car on to the ferry, and I, never imagining an aeroplane was within scores of miles of us, could only attribute this sudden awful sound to some violent trouble in the innards of my car!! It was with both surprise and relief that I got a sudden glimpse of the huge plane as she shot past a gap in the papyrus, only a few yards away.

We had a walk on land at Laropi to stretch our legs and enjoyed the evening air, cooled by a sudden shower of rain. So far it had been hot, but not unbearably so, and the ability to laze and watch others work was a great consolation!

#### Saturday March 30th.

In the cool of the early morning our boat moored alongside the wharf at Nimule, the terminus of the Uganda steamers and just over the Sudan border. Here the Nile meets a line of granite hills after its peaceful journey from Lake Albert, and finds nothing for it but to make a hairpin bend and struggle over rocks and boulders in a series of rapids which last for nearly 100 miles. The sound of the first rapids can be clearly heard from the boat at Nimule. I had always thought that Nimule was a place of some size but I was disillusioned as it consists of just one customs shed and the end of a road. The road was the one we were to take later in the day when the Sudan Government Railway would take us and our luggage by their 7-seater cars the 132 miles to Juba. Our luggage had to be ready for the lorry after breakfast, but we had to wait until after lunch.

We were given a delightful exhibition after breakfast of the flying powers of a number of green and gold bee-eaters, those most graceful and beautiful perhaps of all the Uganda birds. In the morning sun as they swooped and swerved and tumbled in their aery search for insects, they were like the fabulous birds in the chintz of grandmother's drawing room come to life. With them was flying a single carmine member of the same family showing off its incredible shades of crimson and purple and turquoise blue as if to say: "These Uganda cousins of mine may be nice in a quiet way, but wait until you get up north and see what *my* family looks like."

Saddle-bill storks had been a feature of the previous day with their surprisingly brilliant beaks, ducoed, apparently, in yellow, red and dark blue. As these are the colours of the Uganda Police, I always think that they should have adopted this bird as their mascot, the colours of the "beak" would be so appropriate!

Just as we were having early lunch, the cars arrived bringing the travellers in the other direction, with news of a good run from Juba after a very hot trip on the steamer.



Over our coffee we had a great bout of money changing with the newcomers. They had Egyptian money left over and we had East African, and so we changed all we had to our advantage, since the East African 20/- note is not really worth more than 19/50 in Egyptian money. They seemed somewhat full of grouses and we were glad that we had our own cheerful crowd to travel with. The remark of one individual on looking into one of the bathrooms was—"Lousy, I call it," which we considered an aspersion on the K & U Railways and Harbours.

We were warned to book front seats in the cars if possible as the road made them sway a good deal. That is a tip worth remembering. Neither of us is particularly prone to car sickness these days, so we contented ourselves with seats together behind the driver, although a very nice Greek fellow, on his way to Alexandria, a member of the party, insisted on giving up his seat for Flo and then another lady when Flo decided to stay beside me. There were three cars for our party of 13 so we were'n't crowded. Our car got away first and we climbed up over the ridge of hills which gives the Nile so much trouble, until, from the top, we could look back and down on the meanderings of the river before it began the rapids, and on the tiny boat at the miniature wharf.

We made good time thanks to our Sudanese driver. He knew no English and we no Arabic, so we could not talk. After 1½ hours we pulled up at the "half-way house," a large shady tree. We had all brought water to drink with us in thermos or bottle, but we also had a bottle of lime juice and this was a very popular addition. We find it always worth while taking a bottle on our journeys since there are bound to be times when drinks are not available. We had also brought with us the two "keep-cool" car seats that we use in our motor car, those coiled spring and canvas affairs that keep one so cool on a hot day's motoring. On this trip we found them of the utmost benefit for parts of the run were very warm. As we expect to make good use of them on the Sudan Railways, we strongly recommend other people to take them.

After a quarter of an hour's stop we got going again. The country is undulating for the most part and the usual scrub is the only vegetation of the whole of this region. The road is good, a continuation of the military road that was built during the war from Soroti, the Uganda rail-head, to take supplies up to the troops in the Sudan during the Abyssinian and Egyptian campaigns. It is not as good as the Uganda section which is tarred here and there. We did not see the Nile again until the conical shaped hill of Rejaf that is such a famous landmark had already told us that we were close to our journey's end. It had only taken us about 3¼ hours running time. I contrasted this in my mind with my last arrival in Juba—or rather Rejaf, for Juba did not then exist—in 1928 with E. J. Hussey and

"Uncle Ernest" Haddon. It had taken us three days hard going to get from Kitgum during which time we rebuilt 9 bridges and got bogged 22 times.

Juba town is on the left bank of the river so we had to cross by ferry. We heard that the R.E.'s had built a bridge during the war but did not reckon sufficiently on what the sudd can do. Floating islands of papyrus piled themselves up against it until it collapsed and was added to the long list of things, boats, men, even elephants, hippos and crocodiles which have been destroyed by the sudd.

The two Diesel ferries which are used are speedy craft and ply backwards and forwards with almost the rapidity of the Mersey ferries at Liverpool or from the Bowery to New Jersey, though I doubt whether the convoys thought so as they impatiently waited their turn in the broiling sun for the ferries which could only take two lorries at a time, when food and drink were waiting within sight but—on the other side! The river was so low that even Juba was too high up the Nile for the Sudan steamers to reach, so instead of getting straight on to the steamer, we had to spend the night at the Juba hotel, owned by the Sudan railways. After our hot and tiring run in the hottest part of the day, it was good to get into the cool of a bedroom that was designed for heat, which East African hotels are not. High ceilings, wide doors which can be left open because of a screen that is thoughtfully provided, a large electric fan, and iced water in a thermos—everything provided is on a generous scale and most welcome. It was 103 in the shade and so quite cool for Juba.

There were several casualties as a result of the motor journey, so our party was not complete at the dinner table, but they had all practically recovered by the following morning. The hotel was pretty full of military of the Sudan Defence Force. Juba is still a big military centre and lorries keep passing and repassing the hotel. The customs officer came to the hotel and the usual declaration had to be made though nothing was examined. I imagine procedure varies according to whether the steamer reaches Juba or not.

There was more rain in the evening which cooled the air and it was very pleasant sitting out on the wide open portico in front of the hotel as night fell. There seemed to be no insects and no mosquitoes, and we used no nets which was a surprise. The bedroom block is certainly mosquito proof, but we didn't even see a mosquito when we were sitting outside.

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# Northern Australia's "Great New Fact"

By Kenneth Moon

**H**ow can a handful of people raise a house of worship or support a minister to christen and marry and bury and generally befriend them—when they are scattered over an area greater than the Union of South Africa?

Conversely—how does a church bring its ministry and welfare services to parishioners living a hundred miles apart and five hundred miles from the nearest town or railhead?

These problems of distance, isolation and dispersion faced both settlers and clerics in Australia's vast and sparsely populated Northern Territory. A wartime army club showed how co-operation and enterprise could solve them.

Back in the Pearl Harbour days of World War II Chaplain C. T. F. Goy (since Moderator of the Presbyterian Church in Victoria), flying doctor service pioneer John Flynn, and Rev. Dr. John Burton, General Secretary of Methodist Overseas Missions, organised a welfare club for troops in Australia's much bombed northern tropical outpost, Darwin.

Flynn's Australian Inland Mission built and equipped the Inter-Church Club, while the Methodists enlarged, renovated and made available their own Church building as a place of united worship.

Here thousands of overseas troops took advantage of friendly recreational facilities in an atmosphere to many a home away from home, and an effective counter to the wildness of wartime Darwin.

The Club survived Jap bombs in its backyard, its front street, and shrapnel riddling its water tank. (A block of flats opposite was demolished in one raid.) Through it all, padres of many denominations continued to share the Sunday evening services in the Club hall.

Then the war ended, the garrison dwindled to a few hundred. The question was—would the various denominations drift back to pre-war sectarian individualism?

"No," Rev. Goy said. "Here is the Church in action. Here is an example of true Christianity. Here is religion revealed at its best."

Methodists agreed—the inter-church co-operation had been too fine to be allowed to lapse.

So in 1946 the two denominations, plus the Congregational Church, came together. The United Church of North Australia was officially formed—and in 1955 was extended from Darwin to cover all the Northern Territory, over half a million square miles. (Here the Methodist Inland Mission joined in too.)

This union allowed a Christian ministry to be given to an area too vast and too wild for any one denomination to serve effectively—an area over which are scattered only

20,000 inhabitants and in which there are only two towns of any size—Darwin and Alice Springs.

It is run by a board of eight Methodists, eight Presbyterians and three Congregationalists. Its officials have included a Baptist treasurer and on its Sunday School staff have been members of the Church of Christ, Anglican and Plymouth Brethren denominations.

Church services are based on the Book of Common Order of Prayer of the United Church of Canada. Property previously owned in Darwin by the Presbyterian and Methodist churches has been vested in a United Trust.

The organisation also provides a wide range of services.

There is the Hostel at Darwin where 22 never-never children attending school are cared for by 'foster mother' Merle Fechner. These kiddies get full board, plus laundry, medical care, social outings etc.—all for about £3 a week (after deduction of Government subsidy of £2.)

The Hostel was built up originally by university graduate Una Ross from only two Government houses, sixteen 'bush orphans' and a half-caste aboriginal girl to help with washing and general chores. Children there generally see their parents only during school vacations.

Already at this Hostel there is a 'permanent'—an aboriginal orphan from Croker Island. And both at Darwin and at the Alice Springs hostels, long range plans are being considered for integrating half-caste children into these family groups.

• Church services are held in Darwin, at the Alice Springs, and at various centres up to 100 miles outside Darwin.

For those too far distant to attend these centres the United Church has patrol padres.

Every year Padre Stewart Lang of the Uranium Field's Patrol (based on Katherine) logs 20,000 miles in his four wheel drive Willys Jeep—bouncing through the world's largest cattle stations, by the experimental rice fields at Humpty Doo, stopping off at new-era uranium settlements like Rum Jungle—all to visit 400 isolated families.

In his 'spare time' last year Padre Lang took 15 needy half-caste children nearly 2,000 miles to Adelaide for a special health holiday.

Further south, Padre 'Bill' Bates pushes a new Dodge utility over his relatively 'junior' parish (only the size of Natal, compared with Lang's larger-than-Transvaal 140,000 sq. miles) from the West Australian border to the edge of Queensland.

On patrol the two 'boundary riders' not only carry out the normal duties of parish clergy—they also instal or service radio transceivers, check and advise on education or medical-cum-dental treatment for kiddies (and some-



times for adults), distribute library books and lend a hand generally wherever it is needed, regardless of colour, race or creed.

Latest plans envisage a new church to replace the present Methodist building of 1880 vintage. This will be a War Memorial Church to Australian and other Allied personnel of World War Two; and on June 25th last Field-Mars hall Sir William Slim, Australia's Governor-General, laid the foundation stone of the new building on the site of a bombed-out American army headquarters.

A further extension of the inter-church co-operation began this year when an Adelaide Congregational Minister, Rev. Paul Parkin, took up duties at Port Moresby as the

first minister of the United Church of Papua-New Guinea (Pres. Meth. and Cong.), a logical development from the North Australian venture.

It was Rev. Fred McKay, Flynn's successor as A.I.M. Superintendent, who first termed the United Church "the great new fact of Inland Australia."

Another of McKay's apt phrases—"Christian togetherness"—summarises the basis of United Church achievement. For it was only by sinking differences and pooling both material and spiritual resources that these Australian churches were able to continue Flynn's traditions of 'frontier Christianity.'

## Sursum Corda

### THE LORD WILL PROVIDE

By Rev. Dr. Fred Sass

Genesis 22 : 14.

WE could have no better Bible companion than Abraham at this particular crisis of his career. His circumstances were very much akin to those in which we find ourselves to-day. Life at that moment for Abraham was peculiarly distressing. He had done all that any normal human being might be expected to do and yet he was faced with the challenge to a sore sacrifice. That was bad enough but the immediate future was even more distressing. He would have to break the news of Isaac's death to his wife Sarah and with that there was the almost unbearable thought of a future without the company of his boy. Such were the grim circumstances in which Abraham found himself. And from the depths of this valiant soul there came this luminous affirmation, "The Lord will provide." And looking across the world to-day, and weighing it all up as wisely as I can, I know of no better word to whisper in your ear—than just this—"The Lord will provide."

These words suggest the affluence of God. Abraham had never yet touched the bottom of the divine meal barrels and oil cruses. Uprooted from his ancestral home and lured into the precarious life of a pioneer, he had always found in God an unfailing sufficiency. Time and again Abraham had come to an end of his resources. But there still remained the resources of God. Time and again he found himself in circumstances where he could do nothing, and there God did everything. He had discovered the bankruptcy of the human heart but never the bankruptcy of God. In sickness and in health, in adversity and in prosperity, in sorrow and in joy, Abraham had proved the wonderful adequacy of God. And so, as he peers into the future, he takes God greatly into his calculations. He knows that when he himself has done all that a

man could do there would still be a great lack. But he is neither afraid nor downcast, for of this he is certain, "The Lord will provide."

And what Abraham proved, thousands of others after him also proved. The whole Bible is a radiant testimony to the adequacy of God. Here then is something I would urge you to take with you—a constant thought of the adequacy, the affluence of God. It will save you many an anxious hour and worried day. You are peering fearfully into the future, maybe, and you are haunted by the feeling that all your resources are totally inadequate. You have been thinking it all out as carefully as you can. You have been reckoning your possible liabilities and you have been reckoning your total assets. And you feel that you are hopelessly insolvent. You will never be able to meet the trials and the troubles which you are sure are coming to you. And in a sense you are quite right. But have you taken into reckoning God's contribution? Have you considered how far He is able and willing to help? Ah, if only you will do this, if you will quietly remind yourself that His resources are deeper than all the human need of the world, you will go into the New Year singing. There was Pharaoh who appointed Joseph to have charge over all his riches. Even so God has appointed Jesus. Writing to the Philippians Paul said, "My God shall supply all your need according to His riches in glory by Christ Jesus." To the Ephesians he wrote, "I preach the unsearchable riches of Christ." To the Romans he wrote, "O the depth of the riches both of the wisdom and knowledge of God." With this assurance and thought we can go forward into the New Year. There is an unfathomable and inexhaustible adequacy in God.



Though troubles assail, and dangers affright,  
Though friends should all fail, and foes all unite,  
Yet one thing secures us, whatever betide,

The scripture assures us,  
*The Lord will Provide.*

## New Books

*A Life of Sir Samuel Lewis* by J. D. Hargreaves,  
O.U.P.; 6/-.

This is a short, but most scholarly work: the style is dry and factual, but neither the main character nor the other personalities who flit across the pages come to life. This is probably due in part at least to the necessity of condensation imposed by the general editor upon the author. For those who know West Africa in particular and probably most tropical territorial colonial backgrounds, and who can therefore fill in from their own knowledge the day-to-day life of the territory and see Sir Samuel Lewis influencing affairs, the book is of absorbing interest; and to the scholar of Commonwealth history the ample references will be most satisfying.

Sir Samuel Lewis (1843-1903) was born in Free Town, Sierra Leone, the son of a freed Yoruba slave. Samuel was sent to London when 23 to study law. In 1872 he returned and immediately took a most active part in important legal cases: he acted as Queen's Advocate or Chief Justice and in 1874 was offered but refused, the post of Chief Magistrate in the colony of Lagos, Nigeria.

Though proud of his African descent and Wesleyan churchmanship, Lewis always tried to think of himself first and foremost as a member of the multi-racial Free Town Community, that strange colony formed in 1797 to provide a home for freed slaves. He saw the need for peace in the surrounding territories, but only 20 years later did the British government take them under Protectorate status.

Mr. Hargreaves gives us a glimpse of Lewis' all-round interest: nominated member of the Legislative Council for 20 years, trying by speech and example to develop agricultural methods, marketing, communications and political responsibility, unofficial leader of the opposition, but almost always consulted on ordinances, even at his busiest a regular Sunday School teacher in the Wesley Church. We see sometimes faulty judgment through lack of full knowledge of the details of a situation, but he was never a demagogue: in three major cases he undertook to defend or prosecute because of high principle, though the popular feeling was dead against him in these cases, so much so that in the first Municipal elections out of the six successful candidates in his Ward, he was last, yet his fellow councillors, by thirteen votes to two, elected him Mayor and next year re-elected him until he refused to stand lest people should say that there were no other Africans competent for the job in Free Town.

In these days of power-hungry politicians, so many of whom guide their policies by expediency, because they fear unpopularity or simply have no principles to steer by, it is refreshing to read the life of an African, who had so well absorbed the best of the "blessings of Industry and Civilization" and used them unflinchingly to serve his people. Sir Samuel was the first African to be knighted—a richly deserved honour. He died in 1903 in London of cancer, which over the last two years had caused him almost unrelenting pain, yet in spite of financial difficulties he continued to the last to do much voluntary work for his people and above all his beloved Church. J.S.S.

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*Candy finds the Clue* by Maud D. Reed, Epworth Press  
London, price 8/6.

*Candy finds the Clue* is guaranteed to bring joy to all its readers. There is plenty of excitement, and much hard thinking and planning on the part of the children concerned in the plot. Their ingenuity is delightful and stimulating and the narrative is exciting and credible. This is a book which, with its South African and Rhodesian setting and its open air atmosphere, will have a particular appeal for children living in this country.

It is better not to give away secrets but we can say that the story is full of adventure from the time that Candy, the youngest of the three children, finds the clues which help her to unravel the mystery, as to who is the distributor of certain forged notes in the towns along the Safari route. She is assisted by her elder brother and sister in arranging for the culprit to be caught by the police.

All children who read this book will regard it as an outstanding detective story for Juniors. Suitable for readers from 11 to 14 years of age.  
R.M.W.

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"We do not keep Lent by using up some surplus fat for making pancakes on Shrove Tuesday, nor even by deciding to give up smoking or eating sweets between Ash Wednesday and Easter Day—not even if we give all the money we save to the Church! We keep Lent properly by entering more fully into the New Testament understanding of the disciplines of prayer and self-denial."

—John Marsh in "Christian World"

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All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by A. Kerr, Lovedale, C.P.